

Humanist

World Digest

Vol. 30, No. 3
AUGUST, 1958

1011 Heinz Avenue
BERKELEY, CALIFORNIA

COPY 40¢
\$1.50 A YEAR

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IDEALS TO LIVE BY

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We are seeking to present Humanism as a religious philosophy which denies no particular faith, but which provides a path over which all people can travel toward a unity that rises above the barriers of the beliefs which divide them. In behalf of this common faith, we emphasize a constructive approach rather than opposition to traditional philosophies.

PUBLISHED BY THE HUMANIST WORLD FELLOWSHIP,
INCORPORATED IN CALIFORNIA AS A NON-PROFIT ORGANIZATION
FOR EDUCATIONAL AND RELIGIOUS PURPOSES.

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- 2—The use of science to serve society, creatively, constructively, and altruistically in the preservation of life, the production of abundance of goods and services, and the promotion of health and happiness.
- 3—The establishment and furthering of scientific integral education in all schools and colleges so as to emancipate all peoples from the thralldom of ignorance, superstition, prejudices and myths which impede individual development and forestall social progress.
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- 10—The expansion of United Nations functions (1) to include international police power with sufficient armed forces to prevent war and (2) international economic controls capable of preventing world-wide monopolies and/or cartels.

(Successor to WELCOME NEWS)
HUMANIST WORLD DIGEST

A Quarterly of Liberal Religion

E. O. Corson, Editor. Editorial Associates: Dr. Phillip B. Oliver, Dr. Norval E. Packwood, Rev. Eugene William Kreves. Entered as second-class matter at the Post Office at Berkeley, California, under the act of March 3, 1879. Publication Committee: Dr. Harold Scott, chairman; Kenneth S. Brown, vice-chairman. E. O. Corson, Business Manager. Subscription Rate: \$1.50 per year. Vol. 30, No. 3. July-August-September, 1958. All rights reserved. The Humanist World Fellowship, 1011 Heinz Avenue, Berkeley, Calif.

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CAN SKEPTICISM LEAD TO FAITH IN GOD?

By Rev. Eugene Kreves

By way of preface I would like to state that I believe the foundation of a healthy religion is a critical intellectual skepticism and a dedication to human values. I think many liberal churches are unfortunately and unnecessarily split into two opposing factions, theistic and humanist, simply because freedom of thought has not been balanced by intellectual skepticism. This issue can be resolved without loss of face or intellectual integrity on either side the question. The theory I would propose that it is possible for a skeptic to believe in "God" and that the moral concern can be broadened and deepened when coupled with a "theistic" view of life; that our universe and our human relations lack meaning for us apart from "theism" so that we are beset with intellectual uncertainty and confusion on some of the most profound aspects of life. We need not spend our lives with meanings which are insufficient and transient.

There are some humanists who declare that we have no time and insufficient information about God to be concerned with theology. This, I believe, is a half-truth. Our views of the universe affect our human behavior and our personal attitudes. Our psychology and our sociology is bound up with our attitude towards the universe. On the other hand, supernaturalism generally affirms that there is a personal God, a Supreme Being greater than man. This God is all-virtuous while man is evil in nature. This God is all-powerful while man is weak. This God is omniscient while man is ignorant. Supernaturalism affirms this God, insists that you and I accept Him in faith and teaches us to assassinate our character and malign our nature to His Glory and Honor.

There are variations on this theme, depending upon your

religion or your denomination, but the main features are there. Unitarians and Universalists generally may dwell upon the rational aspects of this God and feature Him as the Supreme Mind; Quakers may affirm His Goodness and Love; Jehovah's Witnesses may speak of His Wrath and Judgment, but the overwhelming opinion of adherents to Christian and liberal churches is that such a God does exist. They maintain this position, asking that we who disagree prove them to be wrong. This is certainly a perversion of the rules of logic! There is a strong element of dogmatism in supernaturalism, and we liberals see this. What we oftentimes fail to see is the dogmatism in much of the reaction against supernaturalism. What we need is more disciplined honest thinking about God. Humanism can help us to do this thinking, if we will. We must bear in mind that the cosmic quest for meaning in life is vital to religion. To dismiss it is to dismiss from religion the spirit of adventure. This same spirit of adventure, on the other hand, may be stifled by a creed implying religious certainty or finality.

Those wishing to make an examination of the weaknesses of the arguments for a personal God may find these easily available. A cursory treatment of the subject is to be found in a newly published book of some older writings of Bertrand Russell, **Why I Am Not a Christian** in which with humor and cool logic he shows how the supernatural arguments fail. Another book or work, perhaps even more worthwhile, is David Hume's "Dialogues on Natural Religion" which you will find in the modern library volume on English philosophers. Works of this type will bring the reader rapidly up to date, even though they were written some years ago. Supplemented by readings from modern science, one can easily enough find the fallacies in supernaturalism.

When loss of faith is experienced persons react in various ways. Some become exceptionally bitter and attack all religion as superstition. Some become indifferent and turn from religion completely. Recently, a world-famous evangelist, Dr. Charles Templeton, who once drew crowds of 40,000 persons, gave up the Christian ministry because his convictions "became diluted with doubt." Religious liberals generally attempt to solve the problem of loss of faith in a personal God by considering God as a vague source of ethical aspirations or as another name for the universe. As this takes place, God becomes more impersonal, less meaningful and practically less important, even

as a point of reference. When this occurs liberal religion becomes what it is sometimes accused of being, "a featherbed for fallen Christians." Liberal religion may become a non-creedal movement in which no one believes anything strongly.

I believe that liberalism can be more positive than this, can be more helpful than this and can offer more guidance than it has given. Granted that the old arguments for a belief in God have proved for many of us to be unconvincing, can the skeptical approach lead to an affirmation of God? David Hume, in his "Dialogues on Natural Religion," gives us a clue as to the direction we must take for a positive formulation of the liberal position.

"Judging by our limited and imperfect experience, generation has some privileges above reason: for we see everyday reason arise from generation, never generation from reason. (Hume is here saying that in the process of evolution mind is a later development, the biological base, the brain, comes first). Reason in innumerable circumstances is observed to arise from the principle of generation, and never to arise from any other principle. The Brahmins assert that the world arose from an infinite spider, who spun this whole complicated mass from his bowels, and annihilates it afterwards, the whole or any part of it, by absorbing it again and resolving it into its own essence. Here is a species of cosmogony which appears to us ridiculous, because a spider is a little contemptible animal whose operations we are never likely to take for a model of the whole universe. Were there a planet wholly inhabited by spiders this inference would appear as natural as that which in our planet ascribes the origin of all things to design and intelligence. **Why an orderly system may not be spun from the belly as well as from the brain it will be difficult . . . to give a satisfactory answer."**

Modern science has confirmed the insight of Hume. It is the task of the skeptic to make this knowledge part of a modern philosophy of religion. Such a philosophy will feature certain apparently reliable assumptions:

1. Man should be at home in the universe. Supernaturalists claim that this life is only a training place for the heavenly hereafter. Some humanists imply that man lives in a hostile or an indifferent relationship to nature. A modern tenable view is that this earth is our home. Were nature hostile or indifferent, man would never have evolved and could not now exist.

2. What is basic in life is a generative force or process of

forces. We may call this process "God" for it is the basic reality. It really is not important what we call it, since the process will continue despite the label we attached to it. All that is is evidence of this Creativity. That it has no conscious mind directing it, does not detract from its reality and power.

3. This God or creative energy or pattern or process may be known on many different levels. Whatever develops, the human potential is bound up with it. Therefore, the scientist, the artist, the farmer, the carpenter, the sanitary worker all contribute to human welfare and are, consciously or not, working with God. God may be known on many different levels even though the term "God" may never be used.

4. The function of religion should be to bring us into a positive relationship with Nature. We must learn to adjust our lives and devote our lives to this Creative Process. Man is saved as he does this. Religion enriches our lives when we cultivate the presence of this process in our consciousness.

To practice the presence of God is to live creatively. There is no escapism in this, since it puts us squarely in the middle of the great issues of our day. Our collective problems challenge us to take our position for or against God, for or against the creative open society in which the human potential is best realized. John Burroughs understood this conception of God and, altho he used the personal pronoun as a descriptive device he makes this conception meaningful.

"God is the fact of the fact, the life of the life, the soul of the soul, the incomprehensible, the sum of all contradictions, the unity of all diversity. He who knows him, knows him not; God cannot be seen, but by Him all being comes. He cannot be heard; yet by him all hearing comes. Turn your back upon Him, then turn your back upon gravity, upon air, upon light. He is not a being, yet apart from Him there is no being—there is no apart from him."

Many of us seldom use the term "God" for we do not want to be misunderstood. This is wise, providing that we do not forget continually to relate ourselves to that larger reality for which the word "God" is but a verbal or written symbol.

Some may call it evolution, some may call it a chemical reaction, some may call it God. The important thing is that we see through the inadequacies of our semantics, become aware of the creative process, see that we are part of it and that we are in harmony with it.

This I submit to you as a reasonable faith for our time. The God who survives the test of skepticism is a process, not a person, a creative force, not a Heavenly Father. A religious liberalism based on this fact may move forward with confidence to meet the needs of our present age.

* * *

DISARMAMENT—THE WAY TO SURVIVAL

By Hubert H. Humphrey

(Excerpts from an address by Senator Humphrey to ADA Convention.)

Many people in this country still are bemused by discussion of disarmament. They are still back in the Twenties and Thirties and regard the whole problem as slightly academic. When are we going to face up to the dreadful threat of nuclear catastrophe? We are not discussing a theoretical problem. Time and technology are combining against us. If we had been able to achieve an inspection agreement on bomb tests two years ago, our position today would be immeasurably stronger. Soviet science is closing gaps. The technology of armaments on both sides of the cold war is proceeding at such a rapid rate that it is itself increasing the rate of obsolescence.

This is all the more important because time and wealth are no longer on our side. We have always assumed that time and wealth were on our side in meeting aggression. The premium is now on sudden devastation, leaving less and less time to mount a defense or to put wealth to work.

USSR Has Accepted Inspection

This is one of the reasons why I have advocated negotiations for an international agreement to suspend nuclear weapons tests with inspection. Although most authorities on the Soviet Union state that inspection is one of the most difficult things for the USSR to accept, nevertheless the USSR has professed to agree to inspection for a nuclear test suspension.

I have urged the President to negotiate separately on a test suspension agreement apart from the cut-off of production of fissionable materials for weapons purposes and apart from other points in our disarmament package.

As you know, a terrific battle has been raging within the Administration on this policy question. Admiral Strauss, Dr. Libby and Dr. Teller as well as key officials in the Pentagon

have argued that tests must not be stopped. Significantly, these gentlemen have modified their positions. They now suggest that all tests might be conducted underground, so that a limit could be placed on the amount of radioactive debris sent into the atmosphere from tests.

On the other side of the test issue is Dr. Bethe, the prominent nuclear physicist from Cornell University and a member of Dr. Killian's science advisory committee. I am also told that Dr. Killian and the secretary of State are inclined to agree with Dr. Bethe.

Two Questions in Debate

Although the President has delayed making up his mind on this issue, thus allowing the Soviet Union to reap more propaganda gains, newspaper reports indicate that the US is now about to make a positive statement. The reports indicate that the President is going to announce a suspension of nuclear tests after our current series have been completed.

But I am sure that the debate within the Administration has not ended. There are two main factors in the test suspension debate: (1) can we set up an effective inspection system? and (2) are we ahead of the USSR in atomic weaponry?

On the second question, every witness who has appeared before the Disarmament Subcommittee has stated we are ahead of the Soviet Union.

On the first question there are two problems. One is whether the Soviet Union would cheat and the other is whether the Soviet Union could cheat and get away with it.

Most people assume that the Soviet Union would try to cheat, although there are some interesting but classified discussions of this question. Whether they could cheat and get away with it is subject to considerable dispute, with Dr. Teller saying they could and Dr. Bethe saying they probably could not. There is no flat answer to this question.

The main problem concerns the detection of underground tests and whether an inspection system set up both inside and outside the USSR could detect and identify underground explosions which the Soviets might try to conduct secretly.

On this point it is quite appalling that, although Mr. Stassen was in London on instruction from the President and the National Security Council to agree to suspend tests with inspection if other measures were also agreed to, **no detailed study**

of the detection of underground tests had been made by anyone in the Administration. It is, therefore, no wonder that Mr. Stassen swore all the members of his inspection task forces to utter secrecy. They had not, most of them, made the studies that they were supposed to have made.

I would like to be less pessimistic than I am about the possibilities of our government giving the necessary leadership to turn the world away from the brink of nuclear catastrophe. I become almost depressed when I think we shall not awake soon enough to the present demands on us as a nation to tackle the many issues which confront us simultaneously on the world scene.

Weighing the Risks

Of course, we are constantly reminded of the great risks we run in entering into any sort of agreement. There are, indeed, risks. Any agreement would involve new and untested devices, both political and technological and we would always run the risk that some of them might not work as they had been planned and that we might surrender some of our freedom of action without appreciably reducing the danger. There is always the risk that an agreement which broke down or was breached would create new dangers of its own.

But let us assess also the risks in failing to reach any agreement on the control of nuclear armaments; in continuing the arms race while nuclear weapons are developed in four, five, six, and who knows how many countries, multiplying the danger that nuclear war may be triggered by miscalculation, mistake or madness. Let us assess the risks of the ultimate destruction that would follow in the wake of such a war. My conclusion is that faced with risks like these as the consequences of doing nothing, we must explore every avenue that might lead to arms control. We may have to endure the lesser risks if by so doing we can reduce the greater ones.

The risks of doing nothing are now so intolerable that we can no longer look upon arms control as a consequence or byproduct of our efforts to reduce political and economic tensions. Arms control must now be looked upon as one of the principal objectives of US foreign policy, and the preservation of peace must be accorded equal importance with the preservation of freedom.—ADA World.

CAN A FREE SOCIETY SURVIVE?

By Robert M. Hutchins

"The principal reason why civil liberties as traditionally defined and defended do not interest the American is that they are inadequate to express the true dimensions of the problem of freedom and justice today," Robert M. Hutchins, President of the Fund for the Republic, declared recently in a talk at the tenth annual conference of the National Civil Liberties Clearing House in Washington.

Dimensions of Problem

"The true dimensions of the problem," Mr. Hutchins indicated, can be measured by comparing the institutions of society as they were when the Bill of Rights was written and as they are today. "The Bill of Rights," he pointed out, "was designed to protect the citizen against the government, against the organized majority. But Government is not what it was in the pre-industrial age, or even in the industrial age before the world was polarized. The bureaucratic society is one in which the citizen is remote from the center of power and largely helpless in dealing with it. . . . Since the adoption of the Constitution, centers of private power have sprung up that are as bureaucratized as the government and that are as influential, perhaps even more influential, in the lives of the citizens. A. A. Berle, Jr., has raised the question whether the pension trusts that have crept up on us unaware may not turn out to be a menace to economic freedom. Clark Kerr has asked how the union member, who was to obtain freedom and justice **through** the union, may now obtain freedom and justice **in** it.

Tendency of System

"The remorseless tendency of the industrial system, in which everything depends on smooth cooperation within large groups, appears to be to produce men who are not free in any real sense, and who may not even want to be free . . . The fact is that social actions affecting freedom and justice have so far outrun social thought about them that those who would do something about freedom and justice are compelled to try to bring thought about them up to date."

At one point in his talk, Mr. Hutchins declared, "I think it fair to say that the American is seldom much interested in freedom and justice for other people, including other Americans.

The Bill of Rights often appears to concern only those who find that they can make some personal use of it.

Communications Industry

"Editors, publishers and broadcasters are interested in the First Amendment because under this banner they may be able to extort more news from the Defense Department and send reporters to China. I sympathize with these ambitions, but I cannot fail to note that with some honorable exceptions editors, publishers, and broadcasters have not been much interested in other amendments, or even in those parts of the First Amendment which do not mention them. They have customarily condemned those who plead the Fifth Amendment and have deprecated the suggestion that a fair trial might require the elimination of cameras from the courtroom.

Jehovah's Witnesses

"Eccentric sects like Jehovah's Witnesses are interested in the freedom of religion, but they are not much interested in the freedom of the press or any of the rest of the Bill of Rights.

"Communists and other people likely to be investigated by Congress are interested in the Fifth Amendment, but not in the freedom of the press, or freedom of religion, or any other amendment.

Interest in Criminals

"Criminals are interested in the Sixth Amendment, but not in the freedom of the press, or freedom of religion, or any other amendment. They are not even much interested in the Fifth. They know that when the object of the prosecution is to send a man to jail, rather than to blacken his reputation, it will not attempt to prove its case by the silence of the defendant, but by outside evidence.

"Extreme states' righters are interested in the Tenth Amendment, but not in the First, Fifth or Sixth.

Apathy

"People who are not or who do not expect to be publishers, members of eccentric sects, communists, criminals or extreme states' righters are not likely to be much interested in civil liberties. In fact, doubt has been expressed in the highest quarters as to whether the Bill of Rights could be adopted today."

—ACLU News

THE SEPARATION OF CHURCH AND STATE

vs.

THE PRESIDENCY OF THE U. S.

By Ed Doerr

According to the opinion pollsters, there is a strong possibility that the Democratic Party's 1960 candidate for the presidency of the United States will be a member of the Roman Catholic faith, one Senator John Kennedy of Massachusetts. Now a Catholic has just as much right to be President as a Baptist, a Humanist, a Methodist or a Jew, but far more is at issue than just one man's personal qualifications. It might be, of course, that Mr. Kennedy's personal qualifications for the highest office in our land are considerable, but this is not the matter which most concerns us here. What concerns us here is the fact that Senator Kennedy is without doubt a faithful member of the Roman Catholic Church, an organization which, in addition to being a religious sect, is a powerful and influential pressure group which aims quite frankly at "making America Catholic" and at modifying our laws and institutions in accordance with plans laid down by a group of aliens who have never been noted for their affection toward democracy and freedom.

As Paul Blanshard and other writers have made perfectly clear, if the Catholic Church is permitted to succeed in its plan to make over our country, our most cherished freedoms, ideals and traditions will be forfeit. Specifically, if the influence of the Catholic Church is to become dominant in our country, we can expect to see our marriage and divorce laws mutilated, our birth control programs curtailed, our freedom to read or write or see whatever we please drastically interfered with, our public schools weakened or destroyed, the lives of American wives endangered by Catholic medical codes, our religious freedom imperiled, our academic and scientific and intellectual freedom bled dry and destroyed. In short, a Catholic dominated America would no longer be the same free America that we love and cherish.

But, someone is sure to ask, how can the mere election of one man, a Catholic, to the office of President bring about such dire consequences as those cited above? Is not the above merely an exaggeration and an example of anti-Catholic bigotry? To answer the second question first, certainly not. This writer is not advocating a restriction of the rights of American Catholics.

Rather, he is merely trying to point out that elections in a democracy are very serious and important exercises of the people's right to govern themselves, and that this right should be exercised in such a way as to preserve the interests and liberties of the people. If the consequences of the election of Mr. Kennedy, or any other Catholic, to our highest office would be such as to greatly weaken or destroy our most cherished ideals and liberties, then, plainly, it would be the height of folly to put Mr. Kennedy or another Catholic into the White House. Further, although I believe that Mr. Kennedy's religious beliefs are rather absurd and completely out of tune with all modern knowledge, I would not hesitate to defend Mr. Kennedy's right to hold his beliefs. I object only to his using a high office to wittingly or otherwise force his beliefs upon the rest of the population. This attitude certainly cannot be classed as "bigotry."

As for the first question, how can the mere election of a Catholic to the presidency produce the dire consequences enumerated above, among others, the answer is at once simple and yet complicated. The answer may be found in an examination of the powers of the President, which are learned by every schoolboy but which are undoubtedly soon forgotten. The President has executive, legislative and judicial powers which render him indeed a very powerful individual. But let us examine these powers and see how they can be used to "make America Catholic." And at this juncture, I might add that although Mr. Kennedy might have only the best interests of our country at heart, he is not entirely a free agent, although this statement applies to virtually all politicians. If elected President, Mr. Kennedy would have various and sundry "obligations", to party members, to influential backers and last but not least, to the Church which would be at once backing him to the hilt and pressuring him in numerous ways for "favors."

In the judicial realm, the President has the important power of appointment. The President appoints all Federal judges, from the Supreme Court on down, subject only to the formality of Senate approval. A Catholic President would be subject to powerful pressure to name Catholic judges or judges not unfriendly to Catholic aims. The possible consequences of this judicial power in the hands of a Catholic President are obvious. Court decisions upholding our wall of complete and absolute separation of church and state would become less and less frequent,

and significant decisions favoring Catholic aims would surely be forthcoming.

In the legislative realm, the President is in an advantageous position for the introduction of legislation and holds the veto power over any legislation he should happen to disapprove of. A Catholic President could not be counted on to oppose any legislation favoring handouts to Catholic schools, universities or hospitals, and would in all likelihood veto any bill which called for Federal aid to public schools and left out parochial schools.

In the executive field, the President's powers are extremely broad and significant. In foreign affairs, a Catholic President could be expected to support such Catholic dictators as France and Salazar and to side with the Vatican State frequently in various matters of substantive or propagandal import. Indeed, the President's power to conclude "executive agreements" which have the force of treaties and to shape foreign policy could be used to wreak considerable havoc with the best interests and traditions of our country. In internal affairs, the Chief Executive's appointive powers could be used to saddle our nation with a host of Catholic and/or pro-Catholic bureaucrats whose activities might easily weaken or destroy a great many of our technical rights and liberties. Presidential appointments could result in effective Catholic control of such key executive departments and bureaus as the Internal Revenue Bureau, the Department of Defense, the Department of Justice, the Federal Bureau of Investigation, the Post Office Department, the Displaced Persons Commission, the Economic Cooperation Administration, the Export-Import Bank, the Federal Communications Commission, the National Science Foundation and the Veterans Administration. Catholic control of these powerful executive agencies of our government could result in drastic alterations in the operation of our government, and such Catholic control could be easily achieved under a Catholic President whose appointment powers are a mighty force.

The picture I have painted of the possible consequences of the election of a Catholic such as John Kennedy to the presidency is not a pretty one to Americans who regard their country as the world's most important stronghold of freedom and democracy. It is a picture which should remain ever before the eyes of every American who wishes to preserve and even improve our democracy. Democracy, it must be remembered,

can be destroyed by "constitutional, democratic" means, but we must not let it happen. And in our efforts to keep our country truly free, we must not in any way discriminate against Catholic citizens or Catholic politicians. But this sense of justice must not blind us to the facts, and the facts lead us unavoidably to the conclusion that the election of a Catholic to the presidency would be an extremely dangerous thing to do.

Most of us who call ourselves religious liberals, Humanists or Rationalists will agree with all of the foregoing. But most of us are rather at loss to know what to do about the situation. Actually, there is a great deal that we can do. But we must remember, too, that our own relatively meager numbers are rather useless unless united with all other Americans, whether Protestants or Jews or unaffiliated persons, who are in agreement with the notion that freedom is of supreme worth and must be guarded with all means at our disposal. In this connection, active cooperation with all non-Catholics and even with liberal Catholics must be sought. Ideas such as those presented in this article must be given as wide an audience as possible. Organizations such as POAU (Protestants and Other Americans United for Separation of Church and State) must be given our full support. The facts and possibilities must be brought before church congregations, lodges, civic clubs, social organizations and political groups. These things must be done as vast efforts are being and will be made to promote the candidacy and election of Mr. Kennedy, who is, admittedly, a "cute kid" who appeals to the various instincts of women voters. Books such as Paul Blanchard's "American Freedom and Catholic Power" (1958 edition) must be placed in libraries and in the hands of every individual in a position to influence public opinion, such as ministers, rabbis, journalists, writers, politicians and business and labor leaders. Further, our efforts to prevent the nomination or election of Mr. Kennedy, or any other Catholic who refuses to publicly repudiate his Church's opposition to American ideals and institutions, must remain on a fair, dignified, unbiased, democratic plane. We must never fail to distinguish between the right of Catholic citizens to their particular religious beliefs and to hold public office, and the schemes of the Catholic hierarchy to "make America Catholic" through one means or another.

In conclusion, I might reiterate that while John Kennedy or another Catholic presidential aspirant might be a paragon of integrity and virtue, such an individual would still be subject

to powerful pressures which even the noblest politician could not resist or deflect for long. Until the Catholic Church in the United States changes its totalitarian-authoritarian character and repudiates forever its vast ambitions, it would be best for American freedom and democracy (which are already under assault from numerous quarters) if the White House would continue to be occupied by non-Catholics.

* * *

NEW MENACE—CARBON 14

Pauling says byproduct of hydrogen fusion is more harmful than Strontium 90; urges a moral revolt against war; Calculations and views challenged by other scientists.

The controversy over hydrogen bomb testing, which had been partially silenced a year ago by the "clean bomb" argument, broke out with renewed vigor last month when it was revealed that atomic **fusion**, a supposedly "clean" nuclear process, produces radioactive byproducts whose poisonous effect may be worse than uranium bombs over a long period of time.

Carbon 14, a weak beta-emitter of long half-life (0.154 Mev., $t_{1/2} = 5600$ yr.) had not previously been considered a source of danger. It is continuously formed in small quantities in the upper atmosphere by the action of cosmic rays on nitrogen. It can also be formed in a nuclear explosion—either uranium or hydrogen—by the impact of neutrons on atmospheric nitrogen. However, this effect had previously been thought insignificantly small.

For example, the Congressional Atomic Energy Committee heard testimony in May, 1957 (by Dr. Alvin C. Graves) that, in assessing radiation biological damage, carbon 14 "is not an important activity."

The story begins with a speech by AEC Commissioner Willard F. Libby on March 27, 1958. In the speech, Dr. Libby estimated that when one negatron of fusion energy is released, seventeen pounds of carbon 14 are formed.

Nobel winner Linus Pauling, who is an SSRS member, noticed that this figure was several times higher than previously reported public figures on this largely classified subject.

Total Damage Calculated

Using Libby's data, Pauling calculated the genetic effect of bomb-produced carbon 14 over its entire life. He concluded that the carbon 14 produced by bomb tests already conducted

will cause millions of genetically defective children in the next 300 generations, 5,000 to 10,000 years. He also predicted millions of cases of bone cancer, leukemia and other bodily damage would amount to more than the effect of strontium 90, perhaps as much as 200 times the effect, according to the New York Times report of the calculation.

These conclusions were discussed when Dr. Pauling was interviewed by reporters at a meeting of the National Academy of Sciences on April 28, 1958. They were published in an article in the New York Times by John W. Finney the following day.

Three Scientists Disagree

These conclusions were strongly challenged by three scientists at Columbia University's Lamont Geological Observatory. Writing in the New York Times of May 2, 1958, they said Pauling's claims were incorrect and based on erroneous premises.

The three Columbia scientists were J. Laurence Kulp, Wallace S. Broecker and Arthur R. Schulert.

Kulp and Schulert had also testified in 1957 before the Congressional Atomic Energy Committee. They asserted that Pauling had made the mistake of considering only the carbon 14 in the atmosphere (which has increased 10% recently) instead of considering also the carbon which is used by living organisms and the carbon dioxide which is dissolved in the oceans of the world. The total carbon in the "exchangeable reservoir (atmosphere-biosphere-ocean)" is fifty times that in the atmosphere alone, the three scientists said. Consequently, they said, Pauling's figures are fifty times too high.

Kulp and his colleagues stated that "even when the cumulative dose to the entire population over the total life of all isotopes is considered, carbon 14 will contribute only a minor fraction of the radiation produced by strontium 90 and cesium 137. This is true even for perpetual testing of the type conducted in the past."

"It is generally agreed that fall-out represents a definite though small hazard to mankind. Nuclear bomb testing should therefore be limited, insofar as possible, consistent with the maintenance of adequate military preparedness."

Pauling Is Criticized

Kulp and his colleagues ended their letter with a criticism of Pauling: "Exaggerated statements by respected scientists only

add to the public's confusion and do not contribute to the solution of this problem."

Immediate Rebuttal

Pauling immediately replied with a letter to the New York Times giving his calculations and assumptions, and insisting that the Columbia scientists were the ones who were wrong. Pauling's calculations were published on May 16.

The calculations were based on the Libby data of March, 1958, combined with the estimate of geneticist James F. Crow on the mutation incidence per unit of radiation. Reasonable assumptions were made for the rate of bomb testing and the rate of population increase.

The net result of these calculations is that the total bomb testing experiments up to now will ultimately produce about one million defective children and about two million embryonic and neonatal deaths because of carbon 14, and a somewhat smaller number as a result of the radiation from fission products such as the infamous strontium 90.

It should be emphasized that carbon 14 is not a fission product in the strict sense, and that it can be formed from either fission or fusion bombs.

Pauling, who is carrying on an almost single-handed campaign against nuclear bomb testing, embarked on a nationwide tour which brought him before large audiences in several cities, and in which he appeared on public affairs programs on television. On May 13, he was guest of honor at a dinner in Chicago to which all SSRS members in the Chicago area were invited. Afterward he spoke to a meeting of about 1600 people. Clarence Pickett presided at the meeting, which was arranged by the American Friends Service Committee.

After describing the carbon 14 effect, and other dangers from atomic testing, Pauling pointed out that the real danger is war—nuclear war, which would kill hundreds of millions of people immediately, and which could start right now, by accident. Urging a moral revolt against this, he said: "More than superior force, we need morality. Does the commandment mean 'Thou Shalt Not Kill, except by the hundreds of millions? Except when Eisenhower says it is all right?' No! It means 'Thou shalt not kill.' I would be very proud if my country were the one to take the lead in bringing morality into its proper place in the conduct of world affairs."—SSRS News.

CATHOLIC, PROTESTANT, JEW—A FRIENDLY CONFLICT

A striking experiment in group discussion of conflicting religious views concerning church and state occurred in New York early in May when about 75 leaders of American Catholicism, Protestantism and Judaism assembled for a seminar on "Religion in a Free Society" under the auspices of the Fund for the Republic. The five days of discussion probably constituted the most direct confrontation of conflicting views on church and state ever arranged for American groups.

Although the program was heavily overbalanced for the expression of conservative denominational points of view, especially that of the Roman Catholic Church, the seminar resulted in completely free discussion. Catholicism was represented by many leading figures including Fr. John Courtney Murray, Fr. Gustave Weigel, and Fr. Walter Ong; also for the discussion period such well known Catholic figures as John Cogley of **The Commonweal**, Fr. R. T. Bosler, editor of **The Indiana Catholic and Record**, Fr. Neil McCluskey of **America**, Fr. George Higgins of the National Catholic Welfare Conference, and the lay writer James O'Neill.

Participants

The chief unofficial representatives of POAU'S point of view were Dr. John Mackay, POAU vice-president and president of Princeton Theological Seminary and Paul Blanshard, POAU's special counsel. The chief addresses representing the Protestant and Jewish opposition to Catholic interpretations of the First Amendment were made by Professor James Hastings Nichols of the University of Chicago and Dr. Leo Pfeffer of the American Jewish Congress. Dr. Pfeffer, in a brilliant address, summarized the legal reasons for supporting the McCollum decision of the United States Supreme Court which prescribes a "wall of separation between church and state." Three professors from Princeton raised many pointed questions concerning Catholic policy, Leland Jamison, Edward A. Dowey Jr., and Paul Ramsey.

Blanshard Is Heard

Paul Blanshard took an active part in the program, defending criticisms of the use of public money for parochial schools, and Dr. Mackay ably summarized the Protestant support of church-state separation.

The most controversial address of the week was made by Will Herberg, Jewish teacher, in an impassioned plea for public money for sectarian schools. His point of view was sharply attacked from the floor, and it won no public support from any of the distinguished Jewish leaders in attendance at the seminar.

Protestant Men

Among the prominent Protestant leaders attending the seminar were Dr. Carl Henry of **Christianity Today**, Dr. George Williams, formerly dean of Harvard Divinity School, and James Luther Adams, also from that institution. The chief addresses of the Conference are scheduled for publication during the next few months.

Paul Blanshard in an article in **The Churchman** had criticized the proposed study of church and state by the Fund for the Republic on the ground that the majority of its controlling directors were committed in advance to opposing the Supreme Court's policy of the separation of the church and state. After the seminar he declared: "The mutual confrontation effected by this seminar seemed to me a brilliant success. When Catholic priests, Protestant ministers and Jewish rabbis can sit down and talk about their differences so frankly, we are making a real contribution to American democracy. This sort of thing will help to prevent the mutual name-calling of 'bigots' and 'un-American' which has hindered a candid analysis in the past."

—Church and State

* * *

DEAN SAYRE DENOUNCES RIGHT-TO-WORK

Washington.—The campaigns in seven states for Right-to-Work referendums were denounced as misleading by the prelate of one of the Nation's largest houses of worship—the Very Reverend Francis Bowes Sayre, Jr., Episcopal Dean of Washington Cathedral.

"We must not be misled by the phrase 'right to work' into thinking that any man or any legislature can guarantee a man's job," Dean Sayre warned, "or make a new job for him."

"Actually this slogan has been often used to disguise an attack upon the trade unions."

The statement by Dean Sayre concurs with those of more than a dozen leading churchmen of the Catholic, Methodist, Congregational and Jewish faiths, who have also denounced the so-called "right-to-work" promotions. Only recently Bishop G. Bromley

Oxnam, president of the Methodist Council of Bishops, called "right-to-work" a "sanctimonious subterfuge, being foisted upon the public."

Dean Sayre, born in the White House, a grandson of President Woodrow Wilson, has devoted much of his career to work among factory workers.

"Unions are voluntary associations of workers who band together to insure proper conditions at their common place of employment," he said.

"Such associations and the agreements to which they come with management—whether an 'open shop' or 'union shop'—should not be unfairly restricted by these so-called 'right-to-work' laws."

During the war, Dean Sayre served 24 months as a chaplain on the heavy cruiser San Francisco, a ship which won citations in nearly every major Pacific engagement.

Following the war, he took up experimental work as industrial chaplain for the diocese of Ohio, becoming rector of St. Paul's Church in the heart of the East Cleveland factory area. There he saw how union shop collective bargaining and economic security protected the welfare of the worker and his family.

In denouncing the "right-to-work" phrase, as used by the promoters of a compulsory open shop, Dean Sayre differentiated it from the laboring man's true right to work:

"To work is a privilege," he said. "To secure decent conditions of work is man's responsibility. Nothing is more important to human life than happiness."

* * *

HUMANISM, SALVATION AND PERSONAL LIFE

The most fundamental factor in religion is the hope afforded of salvation. Hardly anyone would adhere to the Christian faith because they thought it to be true. Despite the most strenuous efforts of Christian apologists, efforts which if applied to science and technique might well have doubled the standard of living, the case for the validity of Christian doctrine is so weak that it would not be accepted by people who either were not wishful of maintaining traditions or emotionally concerned to find that it was true. The latter is by far the more important. Tradition, though not a negligible factor, would not be sufficient to keep a religion solvent in a dynamic society. Christian theologians themselves frequently say that people do not want explanations of life but salvation from it.

At first sight it would appear that if the majority of people are looking for salvation from the human predicament the humanist with his naturalistic conceptions of existence cannot compete. A first rejoinder might be that humanism teaches people that life should be pleasurable and shows the way to make it so. But if this view is taken, and it certainly is taken by some humanists, it is but a dogma, reminiscent of the military commander or business tycoon who decides that he will have a happy unit. Not that it may not be the case that there are people who enjoy living, but there are many humanists who find living such a trying experience as to raise the question whether on balance life can be said to be worth living.

Humanism, however, can bring a measure of salvation to those persons who have struggled with Christian doctrine and have failed to find either satisfaction or sense in it, and also to those who may not have been attached to a creed but are baffled by the absence of motivation or prescriptions for good living. Escape from confusion of thought can bring a sense of relief which amounts to salvation.

More weight needs to be given by humanists to propagating fundamental humanist attitudes, particularly in the field of personal living. It is right that considerable attention should be paid to social reforms, but the fact must not be lost sight of that no matter how many reforms are achieved, people will still have lives to live.

There is a common fallacy that figuratively speaking everything would be lovely in the garden if it were not for a few snags. By reforms and the institution of public provisions all would be well. Translating this into real terms of a garden, we would see that if the same view was to be taken, there would be no garden.

People do, of course, make their lives in a sort of way with the aid and advice of parents, educationists and books, and many make very good lives, but there is no doubt that much more could be done for many and no one should be better suited to this task from the ideological standpoint than the humanist who makes good living in this world his primary aim.—News & Notes

* * *

"If we are to have another contest in the near future of our national existence, I predict . . . it will be between patriotism and intelligence on the one side and superstition (Romanism), ambition and ignorance on the other."

—Ulysses S. Grant

BOOK REVIEW

John Gunther's "Inside Russia" is the latest of this great correspondent's "Inside" books. The writer thinks it is his best and he has followed his column and his books since he first went to the Soviet Union thirty years ago.

No one can explain the enigma of the Twentieth Century like this man can. He talked to important men and to ordinary citizens. The Soviet Union is here to stay, says Mr. Gunther, and it will be much the better for the United States to accept this fact. The Russian people want peace, he is sure, and it would be very difficult to get them into a real war. Gunther says that the social composition of the Union is changing fast. The old Communist party seems to be losing its grip and a new ruling class made up of the managers of the economy and the successful individuals is bidding for power. People in Russia are not particularly interested in Communism, but in autos, clothes, vacations, as Americans are, and also in fine music, dances and art in general.

This book will hold your attention and give you something real to think about.

—J.W.M.

Corliss and Margaret Lamont on July 14 released a pamphlet, "To End Nuclear Bomb Tests," telling the story of their campaign to end the dangers of nuclear fall-out and the threat of nuclear war.

The forty-three-page booklet includes the authors' unique correspondence on the subject with high American and Soviet officials. It is the first time this correspondence has been presented in full between the covers of any publication.

According to the Lamonts, who have long been active as advocates of international cooperation and peace, the United States Government had "no adequate excuse" to go ahead with its scheduled tests in the Pacific during the spring and summer of 1958.

The pamphlet concludes:

"We believe it is urgent that Americans by the million, regardless of political or other affiliations, redouble their pressures on Congress and the Eisenhower Administration to halt nuclear bomb tests, to work out a formal agreement with the Soviet Union to this end, and to negotiate a further treaty for stopping the production of nuclear weapons and for the destruction of existing stockpiles. Also we vigorously oppose any Congressional

bill or government agreement to give other nations the technological information for manufacturing nuclear weapons.

"Atoms for armaments and war, with all the tremendous expenditures involved, must give way completely to atoms-for-peace, the utilization of nuclear technology for the general economic and scientific advancement of mankind. At stake in this portentous issue is the very existence of the American people and the human race."

* * *

MINISTER HANGS SELF IN CHURCH

Recently, the body of Rev. Carl Heath, age 53, was found hanging on a rope 40 feet above the third floor of the First Congregational Church, where President Coolidge used to attend.

Police found a paper wrapper which had been around the sash cord, on which were scrawled the words, "God forgive me."

Comment

The news story of the tragedy mentioned stays with a person. This man was an intelligent man trying to help the world. Perhaps although he pointed to a salvation for others, the ghost of a god from the past haunted him. Why should he say "God forgive me." One suspects that his idea of God hurt more than it helped. We have nothing but sorrow and sympathy. We wonder if facing the real world with supposedly cosmic support would have helped him. Can't we make life beautiful without superstitions?

—J. W. McKnight

* * *

LETTERS TO THE EDITOR

Dear Fellow American:

Thousands, perhaps tens of thousands, of men, women and children—many as yet unborn—have already been condemned to untold suffering or premature death as a result of nuclear tests.

This is no longer debatable opinion. It is cold, brutal fact confirmed by a 15-nation United Nations panel of scientists drawn from both sides of the Iron Curtain. Their findings, which were released on July 1st, were revealed by the UN correspondent for the Washington Post on May 25th. These distinguished scientists have confirmed the tragic fact that radioactive materials already released by nuclear tests will cause thousands of cases of bone tumors, leukemia, and major genetic defects. They estimate that continued testing at the same rate after 1958 will cause an annual increase of 6,000 to 170,000 cases of bone

tumor and 2,000 to 30,000 cases of leukemia. Additionally, between 1,000 to 120,000 major genetic defects will be passed on each year to unborn generations.

How much longer must the human race continue this drive to destroy itself—slowly through radiation poisoning—or suddenly and completely through a nuclear war? The feverish effort to find security in missiles and satellites is utterly futile. The United World Federalists have urged President Eisenhower that the United States take the lead in negotiating for controlled suspension of nuclear tests under UN auspices. The President has proposed bi-lateral negotiations with the Soviets. Each day's delay in reaching a positive solution means that membership in the "nuclear club" now held only by the United States, Great Britain and the Soviet Union, will be demanded by others. We face the prospect of a nightmare world in which every nationalist dictator will be equipped with the nuclear means to terrorize humanity.

What can we do about this overriding menace to humanity? In the late Albert Einstien's words: "Each of us, whether as scientists who worked to release atomic energy, or as citizens of the nation that applied the knowledge, stands accountable for the use we make of this tremendous new force. By an act of the collective will, we can insure that this great and painful achievement of man's intellect, instead of turning upon humanity, may be secured for the benefit of future generations." If you believe in this cause, you belong with the UWF in this great effort to save mankind from self-destruction. We ask your dedication, your work and your most generous financial support. No one can give too little, nor can anyone give too much in this cause—the cause of all humanity.

Donald Harrington

To the Editor H.W.D.:

Maybe you think I have forgotten the idea of starting a Humanist chapter in these parts. I have not, but there is a lot to contend with: (1) Lack of time on a busy dairy farm; (2) Indifference of adults indoctrinated by the churches (the prominent ones here are Mormons, Roman Catholics, Lutherans, Church of God, Community Church, etc., and no church but still believing in childhood gods); (3) Strong activity on part of churches and church members, while there is none of the opposition because of lack of fervor. It seems that when people be-

come Humanists they adopt the attitude of "live and let live," while churchgoers adopt the attitude of righteousness and extermination of all opposition. That is why they are again gaining control despite all scientific proofs to the contrary of their dogmatic superstitious unscientific faiths.

I am gradually coming to the conclusion that we are spending too much of our energies on converting the adults, whereas our work should be with the young people. They are easier to convince and will bear fruit a hundredfold in the future. Look at the R.C.—they do all in their power to keep the child away from other doctrines and get every child (by hook or crook) into their tentacles for by the age of 7 or so the damage has been done. They plan to take over America. Read "Catholic Power and World Freedom" by Aveo Manhattan, and "The Case of Archbishop Stepinac" by The Peoples Republic of Yugoslavia. My own boys are being pressured to go to church and I feel I must have something to take its place, so I would like to start a "Sunday School for Humanism" and invite other children to take part. Do you have anything in the way of textbooks for three age groups—5 to 8 or 10 and 10 to 12 or 13 and 13 to 18 years? Or do you know where I could get some? What I have is for grownups. If I had more time I could prepare something. Certainly I shall talk about this to others and hope we can start something. It is all a very slow process.

Best wishes and many thanks.

Mrs. R. W. (Montana)

Editor's Note:

The above letter from our fellow Humanist in Montana is an indication of the common problems that we all face in our endeavor to spread the story of the Humanist way of life. The idea of starting at the Sunday School level is an all-important approach. It should not be necessary for young people to find they have been encaged in a void of mysticism and supernaturalism from which they find it difficult to escape after maturity because of friendships in church and other associations, be they economic, social or political.

Some of the liberal churches, such as part of the Unitarian-Universalist group, are doing good work in this field of youth education.

We would like to build up a backlog of information on this matter of Humanist Youth Education, and therefore are asking our readers to send us any information and ideas they have—especially as to reference material, books and techniques.

WHAT IS A RELIGIOUS MAN? — EXCERPTS

The question of the week is, "What is meant by a religious man?" A good question it is too, it seems to me.

I think today we must revise our notion of what is a religious man. I am sure some of the people I knew in boyhood as religious people would not be called religious people by present-day standards.

In the last quarter of the 17th century a man by name of John Bunyan wrote a book called *Pilgrim's Progress*. It was an allegory, the story of a man named "Christian" who spent his life trying to get to heaven. In the effort he had to overcome many enemies but according to the story was finally successful. He left his wife and children to perish that he might save his own microscopic soul. Yet for years this was the type called the religious man. In the light of the higher ethical thinking of today I would say that *Pilgrim's Progress* is an immoral book, and that the character Christian is NOT a religious person but a wicked person. Today we see the selfishness of those who seek an individual salvation and we see the sordidness of unshared good.

A man cannot be a saved man in an unsaved society. So long as man lives he cannot resign from society. He is a part of it. All he can do is to try to save society (all of humanity) from the many ills that afflict it. If there were such a thing as special privilege in salvation it would be immoral. The person who vainly seeks to save his own selfish little soul while society goes to hell is not a religious person.

Some culturally backward churches still make the curious claim that they have techniques whereby they can send people to heaven or hell after people die. Those tagged for heaven are sometimes called "converted." Years ago such people were called religious. But there is doubt that such churches can make good such claims, and again like the character "Christian" in *Pilgrim's Progress* a person pursuing so selfish an end is not religious.

During a student pastorate of mine up in Maine I had old Deacon Bridges. On Wednesday nights he used to go to church to what in those days were called testimonial meetings. Too frequently the meetings became competition among members trying to outdo each other in bragging how wicked they were before they were what they called "saved." Often old Deacon Bridges used to testify something like this:

"It was cold and windy tonight and Satan came up behind me and sez, 'Don't go to the meeting tonight. Sit right here by the

fire where it is comfortable.' But I sez to Satan, sez I, 'Get behind me Satan' and I won the victory, praise be to glory, And when I came by the blacksmith shop it was lighted up and warm inside, and my old cronies I had before I was saved were in there, and it was a long way from the church and the road was slippery, and Satan crept up beside me and sez to me, sez he, 'Turn in here Deacon and get warm on the outside and get some liquor on the inside to warm ye'. And I purty nigh done it too; but then I sez to Satan, sez I, 'Get behind me Satan' and Satan slunk off across the field and let me be, and so I'm here tonight in God's house, Glory to God. Amen!'

Now I do not question Deacon Bridges was sincere, or that he had some sort of a religious experience, but I question his interpretation of his experiences. I question whether Deacon Bridges was a very religious man. The deacon was sure if he battled Satan successfully in this world the deacon would have special privileges in the next world. That is definitely not a religious attitude.

A person is not religious just because he spends a lot of time reading the Bible. Many ignorant and superstitious people have been Bible readers. That's too simple.

A person is not religious just because he spends a lot of time in prayer. Prayer is good, but many ignorant and superstitious people did a heap of praying. That's too simple to describe a religious person.

A person is not a religious person because he attends church regularly. It's a good thing to attend church every Sunday. I recommend it; but some of the wicked people I have met were churchgoers.

Well, what then is a religious man? I think a religious man is one devoted to his fellowmen. In order to find life one must lose it for others. The marks of a religious personality are humility, kindness, forbearance, understanding, and generosity.

The really religious man not only has an emotional attachment to the good but a determined opposition to all evil. But even that is not enough. It is not enough to be good; he must be good for something. He must be intelligently good. He must give his time, his thought, and his money to fight evil and establish good. Religion is not only being good, it is doing good. It is not a state but a process. It is the habit of lining up with the forces of righteousness against the forces of unrighteousness so long as he lives.

—Dr. Harold Scott

OF SPACE AND PEOPLE

The present human population of this little globe we call earth is about 2.7 billion.

Now, having noted that figure, hold your hat. The Population Branch of the United Nations Bureau of Social Affairs estimates that the earth's population may rise to four billion by 1980 and to six or seven billion by the end of the century.

The human race took 200,000 years to increase its numbers to 2.5 billion, this report points out. But, at the present rate, it will need only 30 years to add another two billion. And in 600 years, still assuming the present rate of increase, the number of persons on earth will be so large that each will have only one square meter (10.8 sq. ft.) to live on.

"It goes without saying," says the report, "that this can never take place; something will happen to prevent it."

Even so, however, this world population explosion prompts the thought that maybe the era of space travel, and hence the prospect of space migration, may be coming on none too soon.

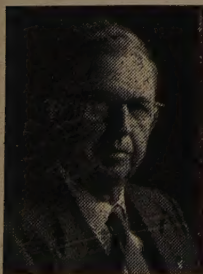
—The Consumer Cooperative, June 30, 1958

Editor's Note:

The above figures relating to population are startling, but as to escaping into one of our sister planets, that could be like jumping from the frying pan into the fire. They say that on Mercury, the planet nearest the sun, the temperature is hot enough to melt lead. Maybe settlers could survive in asbestos suits if they could find the other prerequisites of life.

Relative to Venus, the next planet between the earth and the sun, they find it is covered by a cloud bank and so not much is known about her surface except that oxygen is absent from her atmosphere so invaders of Venus better take plenty of this breathing material along. Maybe they could hook up oxygen pipelines if their planet would stay put.

Now the only other major planet close enough to throw a rock at is Mars, which is said to be something over 55,000,000 kilometers away and it's atmosphere indicates the pressure of oxygen, carbon dioxide, and moisture, which could support vegetation and animal life that could exist in an atmosphere 1/10 that of the Earth. Invaders of Mars had better take a super-



E. O. CORSON

charger along if they expect to get enough of that rarefied air to satisfy the demands for oxygen they acquired on the Earth.

We Humanists say we have this Earth now—let's limit our population on this planet by the democratic and scientific means which we have, and make this Earth a good and safe place to live within its abilities to supply the food, fiber and other needs of man. Our earthly frontiers have all been explored and settled. Moving to our sister planets doesn't appear to be too encouraging. Let's face the facts—the only Heaven we shall find is the one we make on this Earth.

* * *

THOUGHTS TO LIVE BY

It is Criticism, as Arnold points out, that creates the intellectual atmosphere of the age. It is Criticism—

It is Criticism, again, that, by concentration, makes culture possible—It takes the cumbersome mass of creative work, and distils it into a finer essence . . .

The thread that is to guide us across the wearisome labyrinth is in the hands of Criticism. Nay, more, where there is no record, and history is either lost or was never written, Criticism can re-create the past for us from the very smallest fragment of language or art, just as surely as the man of science can from some tiny bone, or the mere impress of a foot upon a rock, re-create for us the winged dragon or the Titan lizard that once made the earth shake beneath its tread, can call Behemoth out of his cave, and make Leviathan swim once more across the startled sea. Prehistoric history belongs to the philological and archeological critic. It is to him that the origins of things are revealed.

The self-conscious deposits of an age are nearly always misleading—it is Criticism that makes us cosmopolitan.

It is only by the cultivation of the habit of intellectual criticism that we shall be able to rise superior to race prejudices . . .

Criticism will annihilate race prejudices, by insisting upon the unity of the human mind in the variety of its forms . . .

It is Criticism that, recognizing no position as final, and refusing to bind itself by the shallow shibboleths of any sect or school, creates that serene philosophic temper which loves truth for its own sake, and loves it not the less because it knows it to be unattainable.—Oscar Wilde.

THE MEMBERSHIP ROLL CALL

The Humanist World Fellowship publishes the Humanist World Digest, which builds for humanism squarely on the universal idea of brotherhood and the operation of the free mind seeking truth.

Will you answer this roll call and help spread the message of religious humanism in its creation and pursuit of ideals and values and the relationship men feel with one another and the universe? The subscription to the Humanist World Digest is now \$1.50 for one year. Why not also send in a subscription for a friend. The Humanist World Digest will act as a missionary toward bringing light where darkness prevailed. We will thank you for the names of those you think might like to know about this magazine. Support of this good work comes from subscribers and their contribution. Our subscribers are our only angels.

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INTERPRETING HUMANIST OBJECTIVES

HUMANIST WORLD FELLOWSHIP is a religious association incorporated under the laws of the State of California with all the rights and privileges of such organizations. It enrolls members, charters local societies, affiliates like-minded groups, establishes educational projects and ordains ministers.

HUMANIST WORLD FELLOWSHIP defines religion in terms of two inseparable historical processes: (1) the ages-long quest for ultimate human values; and (2) the continuous effort to realize these values in individual experience and in just and harmonious social relations. Humanism affirms the inviolable dignity of the individual and declares democracy the only acceptable method of social progress.

MODERN HUMANISM seeks to unite the whole of mankind in ultimate religious fellowship. It strives for the integration of the whole personality and the perfection of social relationships as the objectives of religious effort. Humanism, in broad terms, tries to achieve a good life in a good world. **HUMANIST WORLD FELLOWSHIP** is a shared quest for that good life.

Above all, man is not to be regarded as an instrument that serves and glorifies totalitarianism — economic, political or ecclesiastical.

HUMANISM insists that man is the highest product of the creative process within our knowledge, and as such commands our highest allegiance. He is the center of our concern. He is not to be treated as a means to some other end, but as an end in himself. Heretofore man has been considered a means to further the purpose of gods, states, economic systems, social organizations; but Humanism would reverse this and make all these things subservient to the fullest developments of the potentialities of human nature as the supreme end of all endeavor. This is the cornerstone of Humanism, which judges all institutions according to their contribution to human life.

HUMANISM recognizes that all mankind are brothers with a common origin. We are all of one blood with common interests and a common life and should march with mutual purposes toward a common goal. This means that we must erad-

icate racial antagonisms, national jealousies, class struggles, religious prejudices and individual hatreds. Human solidarity requires that each person consider himself a cooperating part of the whole human race striving toward a commonwealth of man built upon the principles of justice, good will and service.

HUMANISM seeks to understand human experience by means of human inquiry. Despite the claims of revealed religions, all of the real knowledge acquired by the race stems from human inquiry. Humanists investigate facts and experience, verify these, and formulate thought accordingly. However, nothing that is human is foreign to the Humanist. Institutions, speculations, supposed supernatural revelations are all products of some human mind so must be understood and evaluated. The whole body of our culture — art, poetry, literature, music, philosophy and science must be studied and appreciated in order to be understood and appraised.

HUMANISM has no blind faith in the perfectibility of man but assumes that his present condition, as an individual and as a member of society, can be vastly improved. It recognizes the limitations of human nature but insists upon developing man's natural talents to their highest point. It asserts that man's environment, within certain limits, can be arranged so as to enhance his development. Environment should be brought to bear on our society so as to help to produce healthy, sane, creative, happy individuals in a social structure that offers the most opportunity for living a free and full life.

HUMANISM accepts the responsibility for the conditions of human life and relies entirely upon human efforts for their improvement. Man has made his own history and he will create his own future — for good or ill. The Humanist determines to make this world a fit place to live in and human life worth living. This is a hard but challenging task. It could result gloriously.

These brief paragraphs indicate the objectives and methods of **HUMANIST WORLD FELLOWSHIP** as a religious association. Upon the basis of such a program it invites all like-minded people into membership and communion. Let us go forward together.

STARR KING SCHOOL FOR THE MINISTRY

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